UNITY

Freedom, Fellowship and Character in Religion.

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UNITY.

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Editorial.

IT is said that the cordial recognition extended by President Harrison to the members of the Ecumenical Council is likely to do much to strengthen the principle of disestablishment. No gathering of the dissenting sects in England ever received any degree of royal notice or courtesy, and it is but natural that those attending the recent gathering at Washington should have attention drawn to the different position religious independence seems to hold under a republic; and the cause of royalty as well as of a state church is likely to suffer from the consequences.

A LATE number of the *Christian Union* contains six rules as to "*how to carry a gun.*" The best rule is omitted, viz., carry a gun when the stock is off the barrel, and then on account of the inconvenience it might occasion, leave one or both at home. It is hard to see wherein the religious function of the paper lies that gives such sagacious advice to those who study the art of taking innocent life. Those enamored of a gun will find a suggestive paragraph in Edward Everett Hale's "Life of James Freeman Clarke," where he quotes a letter from this kind-hearted man, written in Wisconsin in 1869, saying: "I have not fired a gun since 1850 in Meadville, nineteen years ago." In a footnote we find this explanation: "During his earlier visits to Meadville he would occasionally take his gun when he went to walk in the woods, which were full of game; but in December, 1850, he writes to his mother from Meadville: 'I have been obliged to promise the children not to go a gunning any more, they felt so badly when I brought home birds or a rabbit. I brought a rabbit the other day, and Ellie came to me with a very solemn face and whispered, 'Papa, you have broken the Golden Rule, you have, really.' I thought he was more than half right."

THE mammoth temperance convention recently held at Boston seems to have been the occasion for a re-birth of the spirit of consecration to the particular reform which it represents. Miss Willard was elected with hearty and loving unanimity to the office of president she has filled so long and ably, and was further honored by the raising of a subscription for a bust to be placed in the new Temple, now near completion in this city. The chief projector of this enterprise is Mrs. Matilda B. Carse, well known in Chicago circles, and in temperance ranks everywhere. When it was found that the money raised for Miss Willard's bust nearly doubled the amount necessary, it was as heartily voted to increase it to a sum requisite for a bust of Mrs. Carse, an honor most worthily bestowed. All friends of progress and social purity must rejoice in the advance of the temperance movement, whether agreeing or not with all the special theories that find shelter under that name.

NO principle in evolution is more popularly misunderstood than that of natural selection, which is also often strangely misstated by those supposed to be informed on the subject. The conception of those ignorant and afraid of the new theory, is one which identifies it with relentless force, placing nature, and encouraging human nature to follow on the side of physical strength in the material world, success and cunning in the intellectual. Lewis G. Janes, an able student of these themes disputes this view in a recent number of the *Twentieth Century*. "It is a mistake," he says, "to regard this law as the index of a force wholly immoral, abhorrent, and destructive." He goes on to show that nature's intent is always constructive. Where decay and destruction appear they are but incidental to new process of life and growth. "Nature ever strives to promote fullness of life," and the law of selection working to this end is beneficent, a necessary means of progress, which man will prize more as he understands it better.

REV. C. C. EVERETT read an essay on "The Person of Christ," before a late meeting of the Boston Unitarian Club, which was as scholarly in tone as it was progressive in spirit. The belief in the miraculous nature of "a man who lived some nineteen hundred years ago," which still exists in some "simple or transfigured fashion," is one which binds us to the childhood of our race, says Prof. Everett. "The thought that God himself, in very person, once trod the earth; that he took little children in his arms and blessed them, that he touched the sick and they were well, and called to the dead and they lived, and that he spoke as man never could have spoken, was the fairest, earthly image that men have formed of Deity." Yet this idea of divinity is not so fair as one that may obtain under the teaching of a purely rational faith guided by a reverent spirit. As Prof. Everett says: "The only honor that is fitting, the only honor which we must believe he [Jesus] would willingly accept, is conformity to his spirit, and that overflowing of thankfulness and reverence which no heart that has been touched by his power can restrain."

THE *Boston Budget* speaks in terms of high praise of Bishop Potter's discourse at the consecration services of Phillips Brooks as Bishop of Massachusetts. "To love and to understand," seemed to comprise the speaker's ideas of the bishop's mission: "No human interest, no social problem, no personal sorrow or want can be alien to the true bishop; whether he will or not, his office lifts him out of narrow interests, personal jealousies, small and individual conceptions. Whether other men see with his eyes or not, he must forever try to see with their eyes." The *Budget* calls attention very appropriately to the application of such words to all life. It is one of the lessons of the rational religion that its ministry is confined to no single anointed class, set apart from and above their common fellow-sufferers and actors. The qualities of the true minister are those all who follow him should strive to emulate.

AN oversight, due to the hurried selection of the next number's contents before the assistant editor left the city for a few days, was the cause of a second printing of one of Mr. Hosmer's hymns in our issue of November 12, in place of one written for the dedication of the Oakland church, which it was our intention to print, and which will some time appear in our columns. In such a case where nothing more serious has occurred than the reprinting of one of our most accomplished lyrist's poems, we do not feel extended apologies are needed, but the mistake of describing it as a dedication hymn should be corrected, as the verses referred to were written for the Meadville commencement last summer. Some accident placed two copies in the editorial drawer, and undue haste and a bad memory did the rest. Absence from the office must serve as an excuse for this late explanation.

IT has long been felt a serious reproach to Chicago, among her most liberal-minded citizens, that the scheme of Associated Charities, so highly honored and helpful in other cities, has thus far here proved a failure. The cause, which is proving itself no real or sufficient one, is supposed to lie in the fact that an older and in some respects similar organization is already in possession of the field, with money, social prestige, and an honestly-earned reputation for good work in the past, to help keep it in public confidence. This confidence has sensibly lessened, however, within the last year or two, and the feeling grows stronger every day that the Chicago Relief and Aid Society, formed directly after the great fire, and to meet needs growing out of that disastrous event, can no longer serve the charitable needs of a large metropolitan city like this. Its methods are too far behind the time. A movement is now on foot, inaugurated by the Women's Club, yearly gaining a stronger influence in municipal affairs, to reorganize the Associated Charities. The enterprise deserves strong encouragement from all sides and we wish it speedy and assured success.

WE learn from our Unitarian contemporary of London, the *Inquirer*, that Matthew Arnold's bust, recently unveiled in Westminster Abbey stands in the company of the marble fac-similies of Kingsley, Maurice, Keble, Wordsworth and Henry Fawcett. Lord Coleridge who delivered the address at the unveiling said it was too early to give the final judgment of the author of "Literature and Dogma," but that while Thackeray was a severer satirist, Tennyson a greater poet and Morley a better critic, Matthew Arnold combined in an admirable degree the qualities of all three. He also characterized him as "the striver after eternal truths of scripture and religion."

A RECENT criticism of ours, of the position taken by Dr. E. G. Hirsch on the suffrage question, elicits a reply through the columns of the *Reform Advocate*. We do not care to continue debate on the main point, but space should be given, perhaps, in the interest of full statement, to the explanation given of the system of counting only heads of families in Jewish synagogues. This principle, Dr. Hirsch explains, does not apply without modification, inasmuch as women who are widows or who are single may be counted among members. "Membership in Jewish congregations is a matter of financial obligation. It is not based upon assent to creed." This is a system that has its meritorious aspects, but the Rabbi's explanation does not seem to us to cover the whole point. Membership in many Unitarian churches is scarcely more than here described, yet it would be thought a singular practice if the name of Mrs. John Smith did not appear with her husband's on the church list, simply because it was Mr. John who paid the pew rent.

Henry Doty Maxson.

Mr. Maxson was born in De Ruyter, Madison County, New York. He was one of the two boys born into a farm home, three miles from the village. His ancestors, in two lines led back to Puritan beginnings, almost to Mayflower dates. The Maxsons, for generations, had been prominent Seventh Day Baptists in their religion. It was natural that the mantle of a long line of preachers, should be expected to descend upon the shoulders of so fair a youth as Henry Doty. He united early with the church of his parents and showed great fervor. Even in the early years from twelve to fifteen, his knowledge of the Bible was proverbial in the neighborhood. After passing rapidly through the district school and the De Ruyter Academy, the boy left home to enter the Seventh Day Baptist College at Alfred, N. Y., for the purpose of preparing himself for the ministry. But, after a few months, he packed his

trunk, returned home with the sorrowful confession that he could never be the minister planned for. He could not accept the doctrines, and some other career must be sought. But, inasmuch as he had disappointed all his father's plans, he informed him that he would not expect further support; that he would win his own education. Then followed a sad year. The boy insisted on having his name dropped from the church roll, in spite of the expostulations of near friends, the grief of a loving father and the oft-detected tears of the anxious mother. It was indeed the trial year of his life. Some of his friends have heard him tell, in these last years of joy, of the temptation to spare his parents their pain, and of the great reward found in later years, when their tears were turned into joy, as slowly they, too, came to see the light of a broader faith. It was only a few weeks ago, as recorded in last week's UNITY, his aged parents suffered excommunication at the hands of the church of their childhood on their own confession of sympathy with views which it was the son's delight to preach.

In due time, with the consent and support of his parents, Henry entered Amherst College and graduated in the Class of '77. Here he became the leader of a Radical Club in that conservative college which aroused the solicitude of the professors. A series of meetings was organized to counteract its influence. He was both valedictorian and class officer of his class and graduated with all the honors there were to be had, but he returned home an invalid. His lungs were seriously threatened and the end seemed then near at hand; but, by scrupulous care, he rallied, married the love of his boyhood, Miss Ada Wells, came west and began his career as a teacher in Milton College in Wisconsin. From there, he went to teach in Markham's Academy, Milwaukee, where his first child, a little girl of nine months was buried. For four years he was one of the teachers in the State Normal School at Whitewater, during which time, as conductor of institutes, he became widely known throughout the state. He acquired great power over the pupils, many of them followed him into the Bible Class which he led in the Universalist church of the town. The interest of some of his pupils in the ministry and their growing plans for such, stirred again within him the old desire to preach.

Soon after his arrival at Milton, in 1877, he called on the writer of this article, then settled at Janesville, to inquire concerning the spirit and tendencies of the Unitarian churches of the West. Through all succeeding years of teaching, he was a close student of the Unitarian movement and rejoiced over every indication of growing breadth and intellectual hospitality. When some ten years later, the invitation came for him to read a paper before the Wisconsin Unitarian Conference, he gladly accepted and used the opportunity as a test of its hospitality by reading a paper on "The Religious Possibilities of Agnosticism," a paper which left a marked impression upon those who heard it and who subsequently read it. After exercising the characteristic frankness of previous years, disclaiming the "Christian" name in any doctrinal or historical sense, holding the word "God" and the immortal life, as it were in solution rather than in dogmatic form, he offered his services as a Unitarian minister, and they were gladly accepted. With what result, the words of Brother Forbush in another column and the knowledge of our readers, East and West, indicate.

Mr. Maxson was one of the most prolific contributors on our editorial staff, an active member of the Board of Directors of the Western Unitarian Conference in full sympathy with its position. His trained mind prepared for use the first year's work in the Six Years' Course of Lessons, now in course of preparation by the Western Sunday-school Society. His work with the Wisconsin State Conference, the presidency of which had recently been given into his hands, indicates the rapid strides which he had made in the work of the ministry. In three short busy years, he had become one of the best known and most trusted of the younger men of the denomination, trusted alike by the conservative and radical, a man of the West in sympathy and in spirit, yet honored and respected in the East. He carried that highest reconciling power, the superlative power of character. On Sunday, November the 22d, he preached at Menomonie what was then pronounced one of the strongest sermons he ever delivered, on, "Give What You Get." And proceeded, as was his wont, by afternoon train to Eau Claire, where he preached in the evening and retired in usual health and spirit. Next morning there was no response to the summons at his door. He had been dead, probably some hours. The physicians pronounced it apoplexy, removed as he was by temperament and habit from the remotest bounds of that disease as it is generally understood. The physicians further gave the comforting assurance that the release was immediate and painless. On Friday, the 27th, the casket lay from ten in the morning to three in the afternoon in one of the corridors in the Memorial Building which he was wont to direct to such high uses. Old and young, high and poor, educated and ignorant, came with softened step to take their leave of the man who had brightened the city for three years with saintliness. Miss Tupper, of Grand Rapids, Mr. Simmons and Mr. Sample, of Minneapolis, Crothers, of St. Paul, Owens, of Neillsville, Place of Arcadia, and Jones, of Chicago, came as associate ministers to join the mourning multitude from Eau Claire and Menomonie in a memorial service. The exercises were directed by Mr. Simmons. The Masonic Quartette of Minneapolis with the local orchestra and the sweet-toned organ joined in sympathetic notes. But not what was said on that platform, hallowed by memories, was the more fitting tribute, but the tears that flowed down the bronzed cheeks of stalwart men, as well as the lily faces of little children. In the gathering gloom of evening, while the white snow was falling, Miss Tupper spoke the last word and voiced the tender benediction over the open grave where will rest the mortal part of this man who, in less than forty years, has rounded out a life, and garnered a harvest of usefulness which may well glorify the full four-score of mortal life vouchsafed to most of men.

This noble worker has laid down his arms. The work is still unfinished. Let those who honor him close the ranks and carry forward the banner.

UNITY extends tenderest sympathy to the worthy wife and his sweet little Julia, who are left at the saddened fireside, and to the manly brother who came, and the dear old father and mother far away, who could not come across the distances to the final farewell. We publish below the memorial word of Mr. Forbush.

In Memoriam.

"Maxson is dead," said the telegram, and all our hearts sank within us. For he was so gracious and sincere that every one who knew him loved him, and felt a deep sense of personal loss and grief.

When I first met Henry Doty Maxson, he was a teacher at Whitewater, though beginning to look at the Unitarian ministry as his further work. He was seeking to find out the way and to learn whether he could walk in it. Those Wisconsin friends with whom he consulted were struck, not only with the vigor of his thought and the felicity of its expression, but even more by the transparent purity of his soul and the moral earnestness of his purpose. Just then we were seeking a man to take charge of the new movement at Menomonie and he seemed almost providentially sent. From the first Sunday he captured all heads and all hearts there, receiving an allegiance and affection which never wavered or grew cold. How under him the movement grew and prospered, how it spread to Eau Claire, how the church home at Eau Claire was builded, how at length the magnificent structure at Menomonie was erected for his work and the work of his church, and how that work has thriven and rooted itself in the hearts of that community, is surely known to all readers of UNITY.

But the true quality of the man could only be fully known by those who came close to him. His was a unique personality; a rare combination of feminine subtleness and manly strength. His sympathies were quick, his enthusiasm generous, yet his brain was clear and his judgment eminently just. But it was not his wide information, his fine thought, his rare discrimination, or his eloquent word that most won us. It was the man himself. There was a charm about him which none could resist. His was not only a white soul, but it was delicate, gentle, winsome. Those who knew him feel that they will never know another like him. Greater men there may be, but none just after the same pattern. He has left a void in our fellowship which even time will not fill.

T. B. FORBUSH.

The Object of Prison Reform.

This, then, is the method which is being advocated by those who are especially interested in prison reform—that kind of social self-protection which attempts to turn social enemies into friends, to turn foes into allies, to protect society, and at the same time save the man, who, perhaps, has never in all his life had half so much a chance to be a man as since he committed his crime and has been in prison. The finest type of civilization that many of these men have ever seen has been within prison walls, the first contact they have ever had with any influence that is inspiring or uplifting. At the end there is only time to suggest that, as we go back down the pathway of human history, we reach a point where, when a man broke any one of the social laws, he was put to death with every method of cruelty and barbarity that could be imagined. We have reached a time to-day when there is an attempt to redeem and save. As you go back towards that time of most cruel treatment, you reach the point of most crime and the deepest seated and most widespread social barbarism. As you come to the present time, you reach a period of the largest hope, the highest civilization, the highest attainment in reform, as well as of sympathy and mutual help.
—*M. J. Savage.*

The wise pastor, like any other man who knows what he is about, has carefully considered plans. He does not go at his business in a haphazard way. Especially is this so in respect to the subjects of his sermons and other addresses. He has a cultivated instinct for appositeness and timeliness. What was good, to the point and so with power, this week, might have been nearly worthless a few weeks before, and quite out of place a few weeks later. There is something in the logic of events, as there is in the logic of thoughts, and the right thing wants to come in at the right place and the right time.—*Advance.*

Men and Things.

PROFESSOR JAMES HALL, the distinguished paleontologist of New York, is hale and hearty at eighty-one years of age. One of our exchanges speaks of him as the Nestor of American geologists.

THE *Queries Magazine* tells us that the name "Johnny-cake" is derived from "journey-cake," because emigrants journeying from New England to the West were obliged to bake their Indian meal cakes in the ashes of their camp-fires.

PROF. EBEN NORTON HORSFORD, of Cambridge, says that for six years he has abandoned all other work and devoted himself exclusively to trying to find out who were the first discoverers of this country. He is now confident that the Northmen made the first landing on Cape Cod.

THE resignation of Rev. Augusta Chapin from the church at Oak Park, over which she has ministered so ably and acceptably many years, will be learned with regret by a large circle of friends outside the church. We have not yet learned the particulars of Miss Chapin's resignation, but hope it does not mean a wide removal from the scene of her present labors.

MRS. ELLEN MITCHELL, of Denver, Col., author of a recent work on Greek philosophy, has been spending the last few months in Boston, where she is now conducting a class in the study of Plato and filling lecture engagements. She will remain at the East until the holidays, returning to Denver to resume her class work, and to fill the duties of her position as professor of philosophy in the university of that city.

THE Dunkards are genuine, old-fashioned German Baptists, retaining many old-world characteristics and living in separate communities in this country. They wear a costume that readily distinguishes them, and they live a life simple in the extreme. The society is doing considerable missionary or church extension work in this country, and their growth is said to be steady and healthful, though very slow.

CHICAGO has adopted a new method to avoid the danger of contagion from handling books in use in the Public Library. By an arrangement with the Board of Health every case of contagious disease occurring in the city is immediately reported to the Librarian, and if it happens that any books from the library are in the possession of the afflicted family, messengers from the library are at once sent for them. The books are then thoroughly fumigated, and in case of smallpox, destroyed.

THE one hundredth anniversary of the birth of Theodore Koerner, the German poet, was celebrated September 23d, everything being on a grand scale. Few men did more than he to advance the cause of German independence. He died the death of a hero on the field of battle when only twenty-one years old. His famous song, "*Du Schwert an Meiner Linken*" remains one of the most popular compositions in German literature.

ONE of the prominent visitors to the late Methodist Council in Washington was Rev. Hugh Price Hughes, whom the *Recorder* speaks of as "at the head of the Forward Movement among Wesleyans in England." The central point of activity is at London, where Mr. Hughes has established several missions. He is a University man, and the secret of his power, we are told, lies in "his personal devotion to Christ." He combines culture with enthusiasm, is orator, editor and evangelist

WE learn from one of our orthodox exchanges that a number of eminent divines of the English church have formed an organization called "the Christian Social Union," whose object is to inculcate the idea that all social problems can be dealt with and solved in the light of the incarnation of Christ. The organization divides London into districts, each under the direction of a member of the society. A personal survey of the field will be made with the view of carrying the work of the union into every family of the middle and lower classes. The secretary asserts that out of the 750,000 young men of the above classes in London, 10,000 annually become wrecks through dissipation and vice, traceable to the lack of proper religious influences.

IN these days of wonder-working science, when the phonograph has enabled us to understand the sounds and noises in which monkeys talk to each other, it is not surprising to learn that an industrious student of the habits of bees has learned to listen to and understand their language. We are told that "the bee has threefold voice organs. . . . The buzz is produced by the first two, and the hum, which may be 'surly, cheerful or colloquially significant,' by the vocal membrane. A number of the bee's notes have been interpreted: 'Humm' is the cry of contentment; 'wuh-nuh-nuh' glorifies the egg-layings of the queen; 'shu-u-u' is the note of the young bees at play; 's-s-s-s' means a muster of a swarm; 'b-r-r-r' the slaughter or expulsion of the drones; and the 'tu-tu-tu' of the newly hatched young queen is answered by the 'qua-qua-qua' of the queens still imprisoned in their cells."

Contributed and Selected.

Prompted.

TO E. E. M.

You and the fluttering Bat
Are comrades true;
And yet, we dig no graves,
For such as you!

One, just a creeping thing
That longed for wings,
And braved a thousand falls,
Now flies and clings.

One, hath a waking life,
With eyes to see,
Not only that which Is,
But what May Be.

One handful of brown dust
Lives, and hath wings!
One measure of white clay,
A soul that sings!

For Bat? A broken wing
Is mended soon.
For Thee? O singing hearts
Change like the moon!

'Tween little Bat and You
Kinship belongs:
True earth, and truest Heaven
Of wings and songs!

M. E. B.

Bridges and Bridge Builders.

The oldest bridge in the world, of which we have any authentic record, is the Natural Bridge in Virginia. It is impossible to fix the date of its erection in years and centuries, but it was countless ages ago—when this western continent was in its infancy and had grown no farther south than Virginia; when "the sea was young and frolicsome and the little hills skipped like rams." Its great architects and builders, Mother Earth and Grandmother Nature, drew up the plan and took the contract themselves. From the vast resources at their command they selected the material for their bridge: it was a highly silicious limestone, that, during all the ages, has shown no tendency to decompose and crumble away, but whose exterior, to-day, presents the same hard, close texture characteristic of its internal portion.

It is said that the first intelligent use of the arch was during the time of the Tarquins, about twenty-five centuries ago; but its advantages were well-known to these master-builders, and when their bridge was complete, there it stood—a single arch without seam or joint, whose graceful curve conveys an impression of strength and solidity such as one derives from no work of man. From the summit to the surface of the stream below is 215 feet, fifty-five feet higher than Niagara! There are three other specimens of this same order of architecture; one in Alabama, of sandstone, rivals the Virginia bridge in size and grandeur; two in California outrival it in beauty, the surfaces of their immense arches appearing as if carved into clusters of luscious fruits and graceful flowers.

One of the most extraordinary bridges of ancient times was that constructed over the Euphrates at Babylon by Queen Nitocris; according to Diodorus Siculus, its length was five furlongs, and it was built with lintels, or architraves, extending from pier to pier. The bridges of Darius upon the Bosphorus, Xerxes upon the Hellespont, Pyrrhus upon the Adriatic, Cæsar upon the Rhine, Trajan upon the Danube, are all celebrated in history, but were constructed for the temporary purposes of war. The Chinese are supposed to have constructed the first stone bridges, but as no one knows positively the date of their early attempts, the credit of building the first authentic bridges of stone is given to the Romans. Egypt and India, the birthplaces of so many of the arts and sciences, long remained in genuine Egyptian darkness as regards the first principles of bridge-building. Whatever other enterprises may have been undertaken by the ancient Persians and Phœnicians, they certainly did not build bridges; and even in classic Greece, at the period when her architecture was the finest in the world and when Pericles had adorned Athens with splendid edifices, her people were unprovided with a bridge over the Cephissus, notwithstanding it crossed the most frequented thoroughfare of the city.

One of the most notable bridges of Rome was the Sublician, the first ever built across the Tiber, and whose defence by the brave Horatius against Porsena is preserved to our memory by the lines of Macaulay. It was twice rebuilt, and the ruins of the last structure possess more historic interest than Roman legend or modern poetry could possibly bestow upon the first; for it was from this bridge that the Roman emperor, Elagabulus, was induced to take a bath in the Tiber that put an effectual end to a cowardly, perfidious life and a shamefully disgraceful reign. Doubtless the stone he wore suspended from his neck had some weight in bringing about this result. Another celebrated Roman bridge was the Pons Triumphalis, over which those to whom the Senate decreed a triumph passed on their way to the capitol. The Milvian bridge, built in the time of Sulla, was a short distance from the city. It was at this bridge that Cæsar arrested the Allobrogian ambassadors who were the bearers of letters to Catiline, and here also occurred the celebrated victory which Constantine gained over Maxentius, due, as he says, to the miraculous vision of the cross. The most notorious bridge built in Rome since the downfall of the Empire is Michael Angelo's, crossing the Tiber opposite the Castle St. Angelo. During one of the wars of the royal rivals, Charles V. and Francis I., the belligerent artist, Cellini, boasts that at this bridge he killed the Constable of Bourbon and the Prince of Orange. At the bridge of Lodi, in Northern Italy, the "Little Corporal" won his brilliant victory, and compelled the Austrian eagles to trail their plumage in the dust.

Ghent has eighty-eight bridges, all so constructed as to turn on pivots so admirably that the very largest can be easily managed by one man. Lucerne has four bridges, two of which (for foot passengers) are very old, dating back to the 14th century. These bridges do not cross the Reuss in straight lines, but zigzag over like a rail fence. They are of wood, are built on great piles and look like long sheds. The older bridge (as Wordsworth says in his description of it) has 154 old, weatherworn, curious paintings, triangular in shape, suspended from the roof. There are but seventy-seven panels, there being a painting on each side. Passing through the bridge in one direction the seventy-seven paintings represent scenes in the lives of the patron saints of the town, St. Leger and St. Maurice. Coming in the opposite direction, the pictures seen, commemorate events in the history of the Swiss Confederation. The other bridge is decorated with thirty-four strange pictures with quaint inscriptions. The scenes represent Holbein's "Dance of Death," which Longfellow has introduced so charmingly in his "Golden Legend."

Venice, "the Queen of the Adriatic," is connected with the continent two miles distant by a bridge of 222 arches. The city has 150 canals which are crossed by nearly 400 bridges. The Rialto, across the Grand Canal, the most beautiful in Venice, was designed by Michael Angelo, built of a single white marble arch by Le Ponte, and veneered with Shylockism by Shakespeare. There are few places in Venice more adapted to produce a melancholy interest than the Bridge of Sighs which connects the ducal palace with the state prison. It is a somber structure, a covered gallery high above the water, and divided by a stone wall into a passage and a cell. A great deal of sentiment of the Byronic order has been expended upon this bridge; but the truth is that it was not built till near the close of the 16th century, when most of the romantic episodes of Venetian history were occurrences of the past. Political offenders and all that class of persons never crossed the bridge at all, but were confined in the state dungeons, or wells, sunk in the thick walls of the palace itself. Only common knaves, house-breakers and cut-throats were called upon to sigh at their doom as they crossed and recrossed this structure. Ruskin, in his "Stones of Venice," thus sums up the two famous bridges: "No prisoner whose name is worth remembering, or whose sorrows deserve sympathy, ever crossed the Bridge of Sighs; no great merchant of Venice ever saw the Rialto under which the traveler now pauses with breathless interest; the statue which Byron makes Faliero address as one of his great ancestors, was erected to a soldier of fortune 150 years after Faliero's death."

During the Middle Ages, a society called "The Brethren of the Bridge" was founded, with a view to rendering travelers secure from the exactions and rapacities of banditti. One of the first bridges which they built, the most ancient in modern Europe, is that over the Rhone at Avignon, completed in 1188. The association soon after built the Bridge of Lyons, composed of twenty arches; and that of St. Esprit over the Rhone, of nineteen arches, besides many others of less note. The oldest bridge in England is that of Croyland in Lincolnshire, said to have been built in 860; it is formed by three semicircles which succeed each other, and are based upon a central arch; the ascent is so steep that only foot passengers can accomplish it. The bridge at Burton in Staffordshire, built over the Trent in the twelfth century, is the longest in England; it has thirty-four arches of squared freestone, and is 1545 feet in length. The bridge of Pont y Prudd, over the Taaf in Wales, is considered one of the most extraordinary in Britain. It was built in 1755 by an uneducated mason named Edwards; he had previously erected two structures on the same spot; the first had been carried away by a freshet after standing two and a half years, and the second failed because the weight of the ends forced out the keystone before the parapet was finished. The present structure consists of a single circular arch with a span of 140 feet and a rise of thirty-five feet. The first stone bridge over the Thames, known as the old London Bridge, was commenced by Peter of Colechurch in 1176. Peter belonged to the "Brethren of the Bridge," and, dying before the completion of his work, was buried in the crypt of the chapel erected on the center pier. This was in accordance with a singular custom of the Society, that when any member died during the superintendence of an important work, his remains should be entombed within the structure. The work was completed in 1209, during the reign of the wicked King John, and was remarkable chiefly for its massiveness and enormous surplus of material. It has been replaced by the new London Bridge, the lowest down the Thames and the most important of all; it is an elegant structure of Aberdeen granite, built after designs by John Rennie. Of the immense traffic on this bridge, some idea may be formed from the fact that 13,000 carriages of all kinds pass along it every hour. Blackfriars Bridge across the Thames was designed by Mylue, a native of Edinburg. The Portland stone of which it was built did not resist the effects of the water and the atmosphere, and the piers have recently been cased with granite; the frequent repairs upon it have doubled its original cost. Waterloo Bridge, nearly half a mile above Blackfriars, was constructed of Aberdeen marble from designs by the elder John Rennie. Including its approaches, supported on semi-circular arches, it is 2,456 feet long, perfectly level, and is by all odds the finest in England. The Chelsea or Battersea Bridge, connecting the localities from whence it obtains its double name, is an old wooden structure, opened in 1772. The sketch of this bridge by Whistler, so bitterly criticised by Ruskin and defended by Carlyle with his usual Scotch persistency, caused a greater cyclone in art circles than has been known since the days of Lessing's "Laokoon."

Florence, "the City of Lilies," the Heloise of cities as Paris is the Aspasia, sits enthroned amidst her lily-whitened meadows, the fairest thing in all sunny Italy. Florence is alike conspicuous in history, renowned in literature, and unrivaled in art. Founded by Sulla, favored by Cæsar Augustus, ruled later by the powerful family of the Albizzi and by the ducal dynasty of the Medici and, in our own day, not unworthily represented by Victor Emmanuel, King Humbert, Cavour and the patriot Garibaldi. It is the birthplace of such men as Dante, Petrarch, Galileo, Michael Angelo and Leonardo da Vinci. In the church of Santa Croce are the tombs of Michael Angelo, Galileo, Machiavelli and Alfieri. In the church of St. John are Ghiberti's bronze gates, which Michael Angelo said were worthy to be the gates of Paradise. The Santa Maria del Fiori supports Brunelleschi's dome, the largest in the world, both the admiration and the emulation of Michael Angelo. Here also are the Pitti Palace, the Boboli Gardens, and the Gallery of the Uffizzi, where are collected art treasures unsurpassed by any country or any age. But the most beautiful thing in all this beautiful city is the Bridge of the Holy Trinity which spans the Arno with three elliptic arches; it was designed by Michael Angelo, built in 1569 of the purest and whitest of marble, and is adorned on each side with statues. For lightness, elegance, grace, symmetry, in short, everything that contributes to true artistic beauty, it is without a rival in the world.

D. H.

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Church Door Pulpit.

The Six Years' Course.

V. Confucianism.

PART II.

By John C. Learned.

"And they shall come from the east and west, and from the north and south, and shall sit down in the kingdom of God."—*Luke xiii, 29.*

The *Shi-King* or "Book of Odes," is the second great classic,—also very ancient, for it may have been a thousand years in making, and nothing in the collection comes down much later than 800 B. C. It has been called the most interesting book of poetry in the world. The 311 odes which now make up the book are said to have been selected from 3000, by Confucius. They are human poems, almost without a trace of the supernatural, singing of human relations. They present many a beautiful picture of simple, humble, peaceful life, of family love, of religious feeling. There is little of tumult or tyranny, of revelry or licentiousness. It is the life and music of a people happy and pure though under feudal institutions, subsisting upon the fruits of the soil and of the chase. "Where else in analogous forms of literature, (asks Johnson) shall we find such sobriety and constructive realism? No mystic personification and wondering awe of the elements reminds us of the Rig Veda; no ethic allegory, no cosmic mythology of the forces of Life and Death, of Strife and Peace, suggest the Edda, no wonder-working God, lifting rewards and penalties out of the sphere of natural law into that of overruling will and positive command, the Pentateuch and Psalms." Yet Confucius said: "He who is ignorant of these is like one who stands with his face to the wall." He told his son that if he did not learn them, he would not be fit to converse with. For what is the sum of their teaching? "Have no depraved thoughts." There is a feminine delicacy in the first of the four books, which opens with the marriage of King Wan, "unlike anything in the memorials of Aryan or Shemitic literature."

Besides these writings there are the *Y-King*, or "Book of Changes"—a sort of encyclopædia of speculations on physics, metaphysics and morals; the *Li-Ki-King* or "Book of Rites;" and the *Hesiao* (Tz'an) or "Spring and Autumn Annals," purporting to be a history of Lu, written by Confucius himself. Besides the "Five Classics" already named, there are also the "Four Books" which consists of the *Taheo*, or "Great Learning;" the *Chung Yung*, or "Doctrine of the Mean;" the Lun yu, or "Confucian Analects;" and the Mangtsze, or "Works of Mencius."

IV. From this valuable body of literature, constituting the veritable and venerable scriptures of a great race, we have much to learn of the nature of religion, of those spiritual forces and convictions which may cement a people together, and sustain civil institutions and social obligations through vast periods of time and change.

There are those who deny that China has a religion. When Confucius came he found men trying to solve the mystery of life by the theory of a personal God, or by reference to an impersonal force as a stream of tendency in human events. Others saw all proceeding from an endless succession of ancestors. Out of these conceptions rose all the varieties of worship. But Confucius said, What do you know of these things? To some one asking concerning invisible things, he replied, "Do you know yet the visible and perceptible? Before you can adjust yourselves to the unseen, find out your relations to the unseen." Not imagination but virtue is the way of life. This present world and hour has duties enough. So he substituted morality for theology, or, as William H. Channing said, he "exalted ethics to the degree of religion."

1. Can it be, however, that Confucius had no consciousness of a relationship with the natural and supreme powers of the universe? Or, that so large a portion of the human race have held together and achieved a civilization without a sense of the cosmos, and the laws under which they live? Had they no sentiment in regard to it, no conviction, no hope? This seems incredible; and we have already seen by various quotations from the sacred books, that it is not true. They give evidence of a "cosmic theism." Now, just as the Israelites coming back from Egypt—a nation that dwell upon nothing so much as death and immortality—left this great doctrine out of its holy writings; so Confucius saw that this supernatural tendency, which breeds such vagaries and extravagances of worship, must be held in check. He almost never alludes to the supernatural; but lived and taught and worked in behalf of present and tangible needs, for a kingdom in this world, to incarnate his idea in the actual, individual man, in the family and in the institution of the state. Jesus had little faith in institutions, and his followers had none, because they believed the end of the world was at hand. But Confucianism was, from the first, constructive, and to-day is the most conservative of faiths; while Christianity was from the first anarchistic and progressive. This world, said Christianity, is a vale of tears, a bad world full of sin and wickedness—too bad to last. It is shortly to be displaced by another. "There are some standing here who shall not taste of death till that time be fully come." But the thought of Confucius was, this is the best possible world; not a place of exile, but a home. All we need is to accept it with thankfulness, live with fidelity, come back from dreams to duty, and all evil will disappear. Make your relations right with the living, and you need not be troubled over your relations to the dead. Live for the living, and you will thus best honor the departed.

2. We have seen that the sages of China had no doctrine of native human depravity, which is the root of human despair and pessimism. Clinging to the past they were hopeful. Nothing has been so influential in their teachings as filial piety,—remembrance of and devotion to parents. A missionary has called it the foundation rock of the Chinese religion. If only this worship of ancestors could be destroyed, he thinks there might be some hope of the introduction of Christianity. The "family altar," though set up but a few times in the year, "is the source of its Samsonian strength."

The family idea has doubtless become as much of a religion in China as the theocratic idea was among the Hebrews. But there is no practical precept of Christianity which may not be duplicated from the Chinese sages. The "golden rule" of Jesus, though called a "silver rule" when put in its negative form by Confucius, shows a characteristic of the Chinese mind in often defining by negatives, where we should directly affirm. For instance "filial piety" is defined as "not being disobedient, etc.," where we in less hesitating way should give it its positive form. Yet the maxims "rectify yourself," "rectify the heart," "obey conscience," "walk in the righteous way," leave no fullness of affirmation to be desired. This "rectify yourself," may be compared with the "know thyself," of the Greek oracle. Reverence toward superiors, kindness and justice toward all, are the great laws; while insincerity, idleness and aimlessness, are the great sins. And what a testimony it is to so ancient a religion that it shows no trace of human sacrifices, that it has never deified or worshiped any form of wickedness or lust.

3. Retribution and reward for conduct lie largely in natural laws. "Though we repent we can not overtake the past." Yet there is a tradition of a "Hearth Spirit" which reports to *Shang-ti* (Supreme Ruler) the conduct of the family at the close of each year; and in some provinces there was a "book of remembrance," kept, wherein each man's character and conduct were recorded.

With regard to any belief in the future life the disciples of Confucius were, as Plath says, "thoroughly *this-siders*; virtue and vice had their returns here." Nevertheless, in a way, ancestor worship must be regarded as a form of faith in man's superiority to death. And it most naturally went beyond the contemplation of the tablet as a symbol, until to the devout heart the very spirits of the departed seemed to inhabit the place. Yet the Chinese grave has no terror. On the contrary the tomb is dedicated to joy. Before the ancestral shrine there will be music, dancing and flowers; delicacies, light and affection. Mencius, in all his writings, however, does not mention ancestral rites.

V. Any system of "ethical naturalism" (Tiele) is too simple, too prosaic, to satisfy for a long time more than minds of the best intelligence. This is confirmed by the history of the Chinese religion. Confucianism proper became the literary class of the aristocracy; while the middle and lower classes, little satisfied with doing their plain duty in this world, craving the excitement of the imaginary and the marvelous, were soon led off into the realm of magic, idolatry and polytheism. Out of Taoism they constructed a spirit world, peopled with all manner of grotesque deities or strange beings. Then Buddhism passed into China; and out of a religion that had no God, sprang up an idolatry only surpassed by the Indian faith from which as a reaction it came. Yet by a curious process of toleration all these religions now coexist in a sort of silent partnership, as if by some bargain or compromise. Taoism, in its profounder ideas seems to have something in common with Brahmanism, recognizing a divine life above the world. "All things originate from *Tao*, conform to *Tao*, and to *Tao* at last return." (Douglas.) Buddhism in one of its phases emphasizes the vanity and nothingness of life here or hereafter. Confucianism lays stress on man's potential greatness; there is an infinite in this finite, a heaven to be had, on this earth. (George Matheson.) As Du Bose puts it: "Confucianism is based on morality, Buddhism on idolatry, and Taoism on superstition. The first is man-worship, the second image-worship, and the third spirit-worship." It is true that the strict followers of Confucius, comprising all the scholars of the empire, look upon these other forms of worship as beneath them, and yet all three have virtually become national. They are recognized by the state, and all may meet together for their rites in the same temple. This has led to the statement that now, "All are Confucianists, all Buddhists, and all Taoists." You may find a Confucianist worshiping in a Buddhist temple and using a Taoist ritual.

Rev. H. C. Du Bose (fourteen years a missionary at Soochow) says that we see the evils of what looks like a compact or alliance among religions in China. Compromise, he thinks, only leads to bargaining and lack of zeal for the truth. "If a practical thought might be recorded, it is this; the denominational differences of Protestants tend to a healthy state of piety." Religion, like commerce and all industries, is in China subordinated to its great system of nationalism. The individual is nothing, is sacrificed to the interests of the state. In fact his religion has become one branch of political economy. If it is *expedient* to believe in this or that way, it is for the good of the state that any form of worship should be encouraged that is sufficient.

So, when the question of changing their religion comes up, as when Christianity is proposed to them, it is not strange that it presents itself to them not as a matter of individual or personal conviction concerning the truth of this faith, but as question of advantage to the state. Already it has been asked, "If we embrace Christianity what will become of the industries and trade of the people?" And it is a very serious question when we consider what an enormous demand their worship with all its allied ceremonies and festivals, makes. There are hundreds of thousands of temples requiring symbols, and images, incense and candles; there are millions of ancestral shrines requiring tablets, musical instruments and flowers. There are numberless festivals and rites requiring robes, drums, fireworks, and prescribed offerings and delicacies. So that the Christian religion must be held for more than it is now held; must transform its votaries and worshipers into something better and higher than its representatives who go with merchantmen and worship, or mob and club Chinamen in our American cities, before it can hope to make any visible impression on the faith of Confucius in the Celestial Kingdom.

Thus far there has not been sufficient evidence adduced that the government would be profited by the adoption of Christianity, and until then the religion of Confucius seems likely to hold out. Dr. Peabody, of Cambridge, wrote in King's Chapel Sermons: "I have always felt a great respect, as for a truly Christian soul, for a former emperor of China who banished the missionaries, saying: 'Wherever these Christians come they whiten the soil with dead men's bones.'"

In the light which we already have let us walk. Its constancy invites our patience, but commands our diligence. The heights of the spirit try our quickest glance and strongest gaze. But does not light itself develop the eye that needs it? Age by age, man comes to know the unity of life, universality of law, sacredness of duty. On these paths he joins those of the Providence, which all lead into one another. That vision of splendor, which long ago lit up the Indus shores, and through the ages has shone in darkness everywhere, the vision of the Indwelling God—in man and in all things—will absorb and convert at last all peepings for an outdwelling god, a looker-on, or, at most, an interferer in the things that are made. When science finds God in the lichen, in the stone, in the fossil under the earth, reads the method of deity in all the forms of nature from atom to sun, from the flower's cranny to the spaces of the stars—let the finder as it will, name what is found—how shall the spirit in man *not* know its own Divinity?—*John H. Clifford.*

Smiles are smiles only when the heart pulls the wire.—*Theodore Winthrop.*

"Don't attempt to make children religious, endeavor to have them grow so."

The Study Table.

Books here noticed promptly sent on receipt of price by W. W. Knowles & Co., Publishers and Booksellers, 204 Dearborn St., Chicago.

Conduct as a Fine Art. The Laws of Daily Conduct. By Nicholas Paine Gilman. Character Building. By Edward Payson Jackson. Boston and New York: Houghton, Mifflin & Co. 1891.

In the fall of 1889, the "American Secular Union" offered a prize of one thousand dollars "for the best essay, treatise or manual adapted to aid and assist teachers in our free public schools and in the Girard College for Orphans, and other public and charitable institutions professing to be unsectarian, to thoroughly instruct children and youth in the purest principles of morality without inculcating religious doctrine." The committee chosen to award the prize were of the opinion that no one of the competitors fully met all the requirements and therefore divided it equally between the two essays included in this volume. They are both entitled to great praise. The book ought to find its way into the hands of all those teachers whom it is designed to help. It is clearly possible to do much more than has usually been done in our public schools in the line of systematic ethical training without encroaching upon the debatable ground of religion. This fact should not, however, be interpreted as involving the view that the religious nature is something unconnected with the moral and intellectual. Man is one. The complete separation of ethics and religion is impossible. This is illustrated repeatedly in Mr. Jackson's essay. Thus, for instance, one of the characters in his dialogue is led to raise the question whether there is such a being as the devil; and "Dr. Dix," who represents the model teacher, is constrained by his position to refrain from so much as expressing any opinion in reply. Again there comes up for discussion the policy of "turning the other cheek," a question which might easily lead a thoughtful pupil into the inquiry whether a commandment of Jesus has any special authority. So, too, Mr. Gilman closes his essay with a chapter entitled "Life according to the Golden Rule," in which he quotes from Confucius, Hillel and other non-Christian teachers as well as Jesus,—a rather dangerous procedure if one wishes to avoid suggesting the problem of the relation of Christianity to other religions. Valuable as our public school may be, in the very nature of the case it can never be the ideal school; for the ideal school will seek to develop simultaneously and harmoniously all the faculties of the child, spiritual as well as moral and intellectual. It will be under no constraint to close the door against the discussion of any topic of human interest. Though the public school must always labor under serious limitations it can nevertheless do a great work in the line of character building, and these essays are timely and helpful. The second deals somewhat too much with difficult questions of casuistry, such as can not be positively settled but happily seldom arise in actual life. Perhaps the most vulnerable part of Mr. Gilman's work is his chapter on "Our Country." A text-book designed for use in the public schools is naturally expected to inculcate patriotism, and that is understood to mean, in America, loyalty to what we euphemistically call "the people,"—that is, in some cases, a bare majority of those of our citizens who are permitted by existing statutes to vote. Our author does as well as any man can do in attempting to give an ethical sanction to so purely artificial and oftentimes vicious a virtue. In these days when the elegant exclamation, "Who cares for abroad?" is so widely accepted as a sufficient rejoinder to an appeal in behalf of fair dealing towards our neighbors; instead of insisting by law on that cheap sort of patriotism which consists in erecting flag-staffs on school-house roofs, we would better twine the Stars and Stripes before our children's eyes with the banners of all nations under heaven, as a symbol of the only fatherland that has a righteous claim upon their loyalty.

H. D. M.

The Bible of To-day. By John W. Chadwick. Fifth Edition. New York and London: G. P. Putnam's Sons. 1891.

In an extended preface to the fifth edition of his book Mr. Chadwick speaks as follows of some of the changes that have taken place since the appearance of the first edition fifteen years ago. "While all the larger aspects of my studies have been confirmed by the course of criticism since 1878, there are certain particular results which have been modified. The tendency of the Psalms forward into the later centuries B. C. has not yet been checked, while Joel and parts of Zechariah (ix.-xiv.) are now assigned by Prof. Toy to the Greek period, about 300 B. C. This, for Joel, which was formerly set with Amos and Hosea about 800 B. C., is a remarkable transition. Another is that of the Song of Songs. This, also, which, following Kuenen, I assigned to the ninth century B. C., is now assigned by competent critics, Gratz, Toy, Heilprin, to the Greek period, though Prof. Smith demurs.

"In the New Testament the most 'precious thing discovered late' is the doctrine of Harnack and Vischer, which is ably seconded by Dr. Martineau, that the Apocalypse is a Jewish writing of A. D. 69, with Christian changes and additions some thirty years later. The general tendency of New Testament criticism has been to push the synoptics a little further back—but to confirm the later origin of the Fourth Gospel. Prof. J. Estlin Carpenter's 'First Three Gospels' is a little book which can not be overpraised. It is not without a feeling of sadness that I contemplate the splendid works that have appeared since these lectures first came out. I should have been so glad to have their help. Let me refer my readers especially to these later works: Martineau's 'Seat of Authority in Religion,' Kuenen's 'Prophets and Prophecy in Israel,' Wellhausen's 'History of Israel,' W. R. Smith's 'Old Testament in the Jewish Church' and 'Prophets of Israel,' Schuerer's 'Jewish People in the Time of Jesus Christ,' Toy's 'Judaism and Christianity,' and 'Quotations in the New Testament,' Hausrath's 'New Testament Times,' and Pfleiderer's 'Influence of the Apostle Paul.' These are but few of many, which, while they make me sorry that I could not walk in their light, convince me that I did not often go astray."

If Mr. Chadwick were writing now he would probably refer to Dr. Emil Schuerer's article on the Fourth Gospel in the September *Contemporary Review* as one of the most satisfactory which that much-debated matter ever has inspired.

Out of Darkness into Light. By Mrs. M. A. Deane, published by J. L. Douthit & Son: Shelbyville, Ill., Price, $1.00.

This journal of a bereaved mother appeals most eloquently to the reader's heart and arouses sympathy for the family circle from which the dear little daughter has been taken.

Day by day the mother has here recorded her anguish, loneliness and longing, and at length her thought of comfort and her growing desire to seek cheerfulness in all possible ways and to open all the windows of her heart to the light of hope.

In the chapters upon Death, Immortal Life, Heaven and what it holds for us, the author has recorded not only her thoughts, but many beautiful and helpful passages from our best writers. She came to look upon this present existence as the threshold of a palace of glories, and the fullness of our present life as an augury of what is to be, and the measure of the soul's happiness after the heavenly state shall be attained. How shall a soul, unless filled with God on earth, attain to the fullness of joy in his everlasting presence in heaven? What we call death is but a change in the conditions of our being. That alone is death which severs the soul from God and destroys its living quality by ruining its power to be good. The closing chapter upon the mission of Sorrow is a fitting conclusion to the line of thought and feeling from the depths of affection to the peace of heaven, showing that "in sorrow sweetest things will grow as flowers in rain," and that "chastened by pain, we learn life's deepest meanings, and in our weakness God does make us strong."

That a secoud edition of this book has been needed is evidence that its helpfulness is appreciated and we trust its circulation may become even more extended.

C. A. W.

Daniel Trentworthy: a Tale of the Chicago Fire. By John McGovern. Chicago: Rand, McNally & Co. Paper, 25 cents.

This is a book that, if it had appeared when the memory of the great fire was fresh, would have won instant recoguition—witness the phenomenal success of "Barriers Burned Away," a far weaker work. Yet it may be that "Daniel Trentworthy" could not have been written before the passage of years had afforded a fuller perspective. The narrow space of UNITY forbids analysis of the plot and characters, but we wish every reader who cares for a vivid, intense, poetic yet realistic picture of Chicago in 1871 and of the great fire, might read "Daniel Trentworthy" and thus begin to learn to appreciate John McGovern.

Sermons. By Frederic Henry Hedge, D.D., LL. D. Author of "Reason in Religion," "Ways of the Spirit," "Hours with German Classics," "Atheism in Philosophy," "The Primeval World of Hebrew Tradition." Boston: Roberts Brothers, 1891. Cloth, $1.50.

The volume contains twenty-four discourses. And they are all very strong and inspiring. Our Sunday Circles can find none better for their use. Indeed, many of us preachers could hardly do our congregations a greater service than by substituting now and then in place of our own feeble words, one of these noble sermons of Dr. Hedge.

H. D. M.

Penelope's Symposium. By Sarah H. Pratt. Chicago: T. S. Denison. Price 15 cents.

A dialogue illustrating life in Ancient Greece and a clever little play which was originally written to meet the exigencies of a Chautauqua Circle in which there were no men. It claims for itself no pretension to historical accuracy, and asks to be viewed merely in the light of a "merry little diversion for half an hour," and as such is of course entitled to immunity from criticism. In the conversation nine Greek women are introduced, and although the names are historical, fancy rather than adherence to tradition has evidently dictated their speech, for the heroic Alkestis is represented as decidedly shrewish in temper, and even Penelope, the wife of Ulysses, is handled with a touch of levity. The play could easily be presented by local clubs and furnishes an available suggestion to those who have such matters in charge.

Periodicals.

THE *Andover Review* for November contains the following articles: "The Preaching of the Gospel," Christian Van Der Veen, D. D.; "Shop-Girls and their Wages," Professor J. H. Hyslop; "The Education of the Indians," W. Barrows, D. D.; "Recent Progress in Ballot Reform," Mr. Frederic G. Mather; "Conservative Apologetics," Professor E. H. Johnson. Of these, Prof. Hyslop's has by far the greatest present interest. Ruskin has said again and again what is here repeated with less vehemence and more cogency, that the manufacturer is far less responsible for low wages and their attendant evils than the consumer, who by his eagerness to strike a cheap bargain, heedless of the conditions which make cheapness possible, is "as much *particeps criminis* in many cases of injustice due to low wages as the merchant or employer." Working Girls Protective Unions and Homes for Shop Girls are recommended as temporary expedients of charity, but it is rightly urged that no measures of charity will avail unless consumers become more conscientious, and increase of population among the laboring classes is kept within limits which allow a rising standard of living.

In almost a Socratic style of mock terror at thought of braving adversaries so many and strong, Prof. Johnson attempts to rescue the cosmological and psychological arguments for the existence of God from the modern tendency to emphasize the divine immanence and the soul's first-hand sense of God. Unconvincing as the paper may be, its "plodding way" is in agreeable contrast to the long high hops of Dr. Van Der Veen's essay, which is mostly in the air and only occasionally gets down, and then but for a moment, to solid ground. Dr. Barrows bewails "the waste force expended at Carlisle and Hampton," which in his judgment might better be expended in tribal training schools; and Mr. Mather traces the progress of the Australian Ballot System.

In the Editorial Department there is reference to Dr. Patton's address on Future Probation, of which altogether too much has been made, and also to Bishop Potter's Episcopal charge. Prof. Briggs comes in for quite as much notice as he deserves and the long indictment, presented in full, will serve only for reference now, and to amuse the reader of a generation hence.

THE *Twentieth Century* calls attention to two things worthy of notice, accomplished at the recent convention of Socialists in Germany; the ejection of the so-called anarchists from their body, and the passage of a resolution in favor of equal rights for women. The latter action is, as the *Century* says, the more significant that by it German Socialists have put themselves in line with other members of this body in other countries, the Germans being peculiarly conservative on the question of woman's position and duties.

THE Unitarian Sunday-school Society nas just issued the longest Christmas Service it has ever offered for the use of our Sunday-schools. It is a Service of twenty pages, and contains, besides the opening and closing music, *five* new carols. The words of these carols have been written by Miss Kate L. Brown, Rev. E. A. Horton, Rev. E. F. Hayward, and Rev. H. G. Spaulding. All the music is original, and has been composed for this Service by Mr. Howard M. Dow, organist and musical director of the Second Church, Boston. The price of the Service is five cents a single copy; fifty or more copies will be sent to one address at the rate of four dollars per hundred. A specimen copy will be sent on receipt of six cents in stamps. Address the Unitarian Sunday-school Society, 25 Beacon Street, Boston.

THE collection of poems, entitled "Out of the Heart," selected by Mr. and Mrs. Chadwick, is just out from the press of Nims & Knight, a dainty volume, filled with choicest contents, which we shall hope to notice further at some future day. Mr. Chadwick is delivering a course of seven lectures on "The Churches of America," from his pulpit in Brooklyn, N. Y. The first of the course was on "The Episcopal Church," and the *Standard Union* prints it in full.

A NEW volume of Mr. Lowell's essays will soon appear, edited by Professor Norton. The essays are those that have appeared in the *New Princeton Review* and elsewhere, but have not yet been collected in a book. The "Essay on Keats" is the one which prefaces the poems of Keats in the British Poets series, and the one on Walton was printed as a preface in Little & Brown's edition of the "Complete Angler."

The Newest Books.

All books sent to UNITY for review will be promptly acknowledged under this heading, and all that seem to be of special interest to the readers of UNITY will receive further notice.

Divine Life and Healing. By Eugene Hatch, Chicago: Christian Science Pub. Co. Cloth, 16mo, pp. 178.

The Only Good Thing in All the World. By Prof. J. B. Turner. Chicago: Open Court Pub. Co. Cloth, 12mo, pp. 167. Price, $1.00.

A Chicago Bible Class. By Ursula N. Gestefeld. New York: John W. Lowell Co. Cloth, 12mo, pp. 305. Price, $1.50.

The Modern Cook Book. Springfield, Ohio: Mast, Crowell & Kirkpatrick. Paper, pp. 320. Price, 50 cts.

Emmett Bonlore. By Opie Read. Chicago: F. J. Schulte. Cloth, 12mo, pp. 371. Price, $1.25.

Childe Harold. Laurel Crowned Verse. Chicago: A. C. McClurg & Co. Cloth, 16mo, pp. 272. Price, $1.00.

Short History of England. By F. S. Kirkland. Chicago: A. C. McClurg & Co. Cloth, 12mo, pp. 415. Price, $1.25.

The Children of the Abbey. By Regina Maria Roche. Two Vols. Chicago: A. C. McClurg & Co. Cloth, 16mo. Price, $1.25 per vol.

English Social Movements. By Robert Archy Woods. New York: Charles Scribner's Sons. Cloth, 12mo, pp. 277. Price, $1.50.

Princess Dandelion's Secret. By Martha Burr Banks. St. Paul: D. D. Merrill Co. Cloth, 12mo, pp. 238. Price, $1.00.

Economic and Industrial Illusions. By Arthur B. and Henry Farquhar. New York: G. P. Putnam's Sons. Cloth, 12mo, pp. 424. Price, $1.50.

An Abandoned Claim. By Flora Haines Longhead. Boston: Houghton, Mifflin & Co. Cloth, 16mo, pp. 330. Price $1.50.

Sammlung Deutscher Gedichte und Sprachingenheiten fur Hohere Schulen. Von Adele Fuchs, Sioux City: John E. Burmeister.

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12. Charity.
13. Parents and Children.
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Notes from the Field.

Sturgis, Mich.—The readers of UNITY may be pleased to read a short report of the decided advancement of Unitarian views in this section where, until very recently, the people never heard a Unitarian sermon; at least I never did, although I have completed my thirtieth year of residence in this little city. Sturgis is a place of about 4,000 inhabitants, a manufacturing town and growing rapidly. Spiritualists, Materialists and Free Religionists are numerous but, through lack of consolidation are powerless to accomplish much, so that the orthodox element controls, in a great measure, the religious sentiment of the people. A little over thirty years ago the Liberals and Spiritualists united and erected and furnished a church building, accommodating 400 persons. The Unitarian clergyman, Rev. G. W. Buckley, of Battle Creek, now occupies the pulpit of that house every Sunday morning and evening, the trustees having kindly given the use of it gratis. Mr. Walter E. Lane, a student of your theological school, was the first to hold regular meetings in Sturgis; he spent the greater part of his vacation with us, returning to his home on the beginning of September last. His excellent discourses and gentle deportment left a very favorable impression, and some of our best citizens signified their desire to have Unitarian services continued. Rev. G. W. Buckley has been with us now about six weeks, and has endeared himself to our people as a man and a minister, and it is hoped that a Unitarian society will soon be organized in Sturgis. Few men possess the peculiar qualities which attract and hold an audience in as high a degree as Mr. Buckley, but of course it requires time and effort to procure the necessary funds and cause the new movement to be known abroad in the surrounding country where many independent thinkers are to be found. It is hoped, however, that these difficulties will be overcome in a little time; of course it would be superfluous to say anything to the readers of UNITY on the subject of Mr. Buckley's sterling value as a preacher, but during the few weeks he has been with us he has succeeded in accomplishing much with the intellectual and spiritual "material" in and around Sturgis. Should he be successful in organizing a society here (and it is confidently expected that he will) there is scarcely a doubt that its permanence would be secure. But, if I can be pardoned the liberty, I would suggest that were he supplied with some printed matter of an explanatory character, to give away to strangers occasionally, the work would be easier for him and the results greater; at least that is my opinion.

Respectfully,

THOS. HARDING.

Our friends at Sturgis can be supplied with liberal literature upon application to Miss Louise Dunning, Secretary of the Post Office Mission work, 175 Dearborn St., Chicago.—ED.]

Shelbyville, Ill.—We have found the last copy of *Our Best Words Weekly* interesting reading. It contains elaborate reports of the "surprise" given to its editor, Rev. Jasper L. Douthit and his wife, at the Unitarian church and parsonage, Shelbyville, Illinois, on Saturday evening November fourteenth. The surprise was in charge of Mrs. Helen M. Gougar and Mrs. Josephine G. Cochran, through whose generalship the church was filled with friends from far and near, on a stormy evening; and such a shower of silver dollars fell on the head of the devoted minister as had never been known before in the history of the county. It completely swept away a mortgage of twelve hundred dollars from the parsonage and brought a deluge of most kind and appreciative letters from all over the country. The honored *victim* stood his ground manfully and talked back to his friends right out of his heart, and gallantly handed over the redeemed parsonage to the faithful wife at his side, to whom he confessed a debt that he could never pay, running through all the thirty-four years of their marriage journey. That Shelbyville parsonage is mortgaged now anew to all other homes, as the true-hearted pastor was quick to feel and gracefully acknowledge.

Boston.—At the Unitarian Club, Rev. C. C. Everett read a paper on "The Person of Christ." Addresses followed from Rev. Messrs. E. E. Hale, Brooke Herford, H. N. Brown.

—Prof. J. H. Allen will tell the next gathering of the Monday Club about the "Lay-missionary field."

—The usual Thanksgiving dinner at the Young Men's Christian Union was given by the president, M. H. Baldwin, aided by contributions from Quincy market.

—Rev. E. E. Hale will lead the next Sunday evening union vesper service.

—A novel feature at an approaching fair of Rev. Dr. Hale's church will be the sale of memorial silver spoons, having figures of the pastor's face and the church building.

—Rev. Wm. R. Alger will preach next Sunday in his first pulpit in Roxbury (suburb). Rev. Wm. H. Lyon is the present incumbent.

—Free lectures will be given in the Old South Church, by W. T. Harris, LL. D., on Saturday forenoon upon "Oriental History," "Greece," "Rome," and Modern Civilization."

Oak Park.—At a meeting of the parish of Unity Church, November 22d, the following resolutions were unanimously adopted:

WHEREAS: The relation of Miss Augusta J. Chapin to this congregation as pastor is about to be severed by her resignation, therefore

Resolved: That we, as members of her parish, desire to express our high appreciation of her character as a woman and a pastor; also to tender to her our sincere thanks for the able work which she has done among us; for the kindly interest which she has manifested in every household; for the noble stand which she has taken in all temperance and philanthropic work and for the stimulus which she has afforded to all literary and mental activity, as evidenced by our Unity Club which owes its existence to her zeal and unremitting energy in its behalf.

Resolved: That we part from Miss Chapin with the most kindly and sincere wishes for her prosperity and happiness.

Asheville, N. C.—A correspondent writes as follows: The Unitarian movement in Asheville is making progress in spite of the peculiar disadvantages with which Unitarianism must contend in the South. We had considerable difficulty in finding a suitable hall in which to hold services, owing to the prejudice against us. Fortunately we have now secured the best hall in the city. The congregation is growing in size, and interest in the new movement is deepening. The people of the South as a class are more conservative in theology than Northerners or Westerners. This has led some to think that the South is not yet ready for Unitarianism. That it will meet with opposition here such as it might not encounter elsewhere is altogether true, but that the South needs the Unitarian influence is not a matter of doubt to the careful observer. Men who come here however to preach Unitarianism should have a large charity and sympathy for views other than their own. The South needs missionaries of the liberal faith. The infant church at Asheville was the only Unitarian Society in North Carolina, a land area larger than that of the whole of New England.

Oakland, Cal.—We are in receipt of "Announcements" from First Unitarian Church, Oakland, for Nov. 8, 1891. Among the activities of the church the "Starr King Fraternity" has arranged for a course of twelve University Extension Lectures on Ethics, to be given in the lecture-room of the Fraternity in the church, corner Fourteenth and Castro Streets, by Prof. Geo. H. Howison, of the University of California. Also a course of six conversational lectures on Modern History, by Miss Harriet F. Stevens, of Snell Seminary. Mr. Wendte is giving a course of Sunday evening lectures, musically illustrated, on the great composers of sacred music.

Quincy, Ill.—The programme of Unity Club of the Unitarian Church of Quincy for 1891–1892 announces fortnightly meetings from November 4 to April 13. Professor Loos, of Iowa State University, inaugurated a course of Social Science University Extension lectures the second week in November. Judging from the outline, with notes, of lecture I, a thorough treatment of our industrial problems is contemplated. The officers of the club are C. H. Williamson, President; Dr. Fox Rooney and Lyman McCarl, Vice Presidents; Miss May Turner, Secretary and Harry L. Bert, Treasurer.

Lawrence, Mass.—Rev. Geo. H. Young, pastor of the Unitarian church at Lawrence, Mass., announces a special course of Sunday evening lectures from November 15 to February 28, 1892. The subjects are doctrinal and practical, all pertinent to the times.

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Thurs.—Evil, once manfully fronted, ceases to be evil; it has become a kind of good.

Fri.—Earnestness alone makes life Eternity.

Sat.—Religion can not pass away. The burning of a little straw may hide the stars of the sky, but the stars are there and will reappear.

—*Thomas Carlyle.*

Breaking the Day In Two.

When from dawn till noon seems one long day
And from noon till night another,
O then should a little boy come from play
And creep into the arms of his mother;
Snugly creep and fall asleep.
Oh, come, my baby, do,
Creep into my lap and with a nap
We'll break the day in two.

We'll break it in two with a crooning song,
With a soft and soothing number,
For the day has no right to be so long,
And keep my baby from slumber.
Then rock-a-bye, rock, while white dreams flock
Like angels over you;
Baby's gone—and the deed is done—
We've broken the day in two.

—*Ella Wheeler Wilcox.*

The First and Last Step.

On the morning of March 20, 1808, a little daughter was born in an humble New England home. The blacksmith's hammer was still while he gazed upon his blue-eyed daughter, and

"This is the wish they heard him repeat,
'God bless the baby's dear little feet.'"

They named her Lucy, and when twelve months had passed, she was a round-faced, blue-eyed rosy-cheeked lassie, busy from the first waking hours until she was tucked away in her trundle bed at night. When one year old, foreseeing all the work that was before her, she astonished every one by performing that ever new, yet old, wonder,—taking the first step, upon

"Two little feet so small that both may nestle in one caressing hand;
Two little feet upon the untried border of life's mysterious land."

Babyhood passed, childhood followed, finding her ever busy.

Life was full of hope as in her young womanhood she became a bride. The farm of her new home joined the home of her birth, and the path between the two back doors was well worn by her feet that "went on kindly errands to and fro." Two baby boys in time claimed her love and tender care. For these she toiled early and late, and as they grew to young manhood, no sacrifice was too great for her to make for their education. Bravely she bade them Godspeed as they left their home for what was then the far West.

Faithfully she spun, wove and knit for her loved ones, as many a mother has done before. These sons could have truly said,

"Over my heart, in the years that are flown,
No love like mother-love ever has shown;
No other worship abides and endures,
Faithful, unselfish, and patient like yours."

Her feet were the first to patter, patter across the kitchen floor in the dim morning light, caring for her many duties. Indoors and out, her interest spread, until from seeds she planted, fruit trees sprang up and yielded fruit her grandchildren are eating to-day.

At last the grandchildren began to come home, and Grandma Lucy never grew impatient of the steps they made, nor wearied of baking dainties which they will never forget, for she was a wonderful housewife.

As they grew taller and taller their heights were kept upon the edge of the sitting-room door, and sacredly guarded. At six years the little granddaughter's record ceased, for,

"There is no household howe'er watched or tended
But has one vacant chair,
There is no fireside howsoe'er defended,
But one dead lamb is there."

The two grandsons grew until grandma, short of stature, seemed but a child beside their manly forms.

She loved all nature; old Kearsarge was her especial pride, having grown up under its shadow.

Death narrowed the family circle. The bride of long ago, became a widow, and the tired feet tottered to the western window watching the shifting beauty after the sun went down. While standing there, sending her beseeching glances toward that western home where her children were, and silently crying for them to pity her loneliness, lo! they are at her side, and henceforth she is released from care and labor. She can sit in her sunny corner, in *imagination* still bearing all the family cares, but in *reality* resting and hemming bits of cloth with stitches that a younger woman might be proud of.

Even as her mind weakened and her eyes grew dim, her love of nature remained, and she rose before the sun every month in the year, to welcome its first beams, but,

"Grandma's hands have tired grown,
Poor old hands that have worked so long,
Pale wrinkled hands, that more than four-score years
Have wrought for others, soothed the hurt of tears,
Rocked children's cradles, eased the fevered smart,
Dropped balm of love in many an aching heart."

Now the *last* step has been taken across the floors that are worn by her tread these many years. We miss her scuffling, uncertain step, we miss her bent form, her snow-white head from its accustomed place at the table, for she lies helpless in her little bedroom, awaiting her summons to go, and the well-earned rest that comes at set of sun.

MRS. F. H. BAILEY.

Hopkinton, N. H.

[Two days after the above was written "Grandma Bailey," who serves as the heroine of this simple story, died.—ED.]

I Wonder.

I wonder if there would be less work to do if Edward should hang up his hat instead of leaving it for Mary! If Mary should carry her shawl with her to the carriage instead of asking Edward to step back for it! If Anna could bring her book down stairs, instead of asking Alice to turn back to get it!

Or if Alice did not say: "Please, Anna, run, turn off the gas, I forgot it!" If Frank had brought the dipper from the field, instead of sending little Ben (because he was only a boy) for it! If, when Lucy left the piano, she had shut it, instead of mother having to do it when bedtime came. If Alfred always closed the door after him, instead of wife having to get up!

I remember how willing we are to do these little things for each other—but—I just wonder!—*Santa Claus.*

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Second Year of The Six Years' Course.—Some Religions of the Older World.

The Sunday-School.

V.—CONFUCIANISM.

LESSON XIII.

Laotze and Taoism. Mencius. Compare Teachings with those of Confucius.

1. What of *Laotze* and his writings? Their relation to modern and popular Taoism.
2. Give an account of the sage *Mencius* and his writings.
3. Relation of these teachers to Confucius. Describe the Analects, or *Lunyu.*
4. Did Confucius believe in God? The meaning of *Tien Ti*, and *Shang-ti.*

NOTES.

Laotze (born 604 B. C.) was said to have appeared in the village of "Oppressed Benevolence," in the parish of "Cruelty," in the district of "Bitterness," and in the state of "Suffering." He did not rank at first as one of the *sinless sages*, of which Confucius was the fourteenth. Later, he became one of the "Three Pure Ones."

His writings—the Taotih-King—may be given in a hundred pages, or in a book half as large as the gospel of Mark.

He has been likened to the earliest of the Greek philosophers—to Pythagoras—whose deep and vague sayings did much to awaken thought.

Yet his views appear to be largely derived from India and the Brahmans, as afterwards Buddhism supplied the more developed form of this faith with temples and rites.

Confucius, after meeting him, compared Laotze to a dragon. The older sage rebuked and confounded the younger who was silent for three days. He had no faith in progress and education, or professions of virtue; and he looked upon the followers of Confucius as the Pharisees of their age. All their fine talk about justice and humanity, but served to puff them up with vanity, or to mark cruelty and fraud.

Laotze went beyond Confucius in his doctrine of peace or non-resistance. "Return good for evil," he said, though it was a time of violence. His three great virtues were, **"Compassion, economy** and **humility."** He had very little respect for ceremony or "propriety." All were to aspire to reach **Tao**—or, the Way—a conception which suggests **Nirvana.**

Mencius (born 371 B. C.) was the great apostle and advocate of the faith of Confucius. He went from court to court to convert the rulers. His writings are full of wise and sparkling sayings; but they were not included in the Confucian classics until about 800 years ago (1080 A. D.).

He wanted schools everywhere to educate the people. Had much insight on the labor question.

The Analects of Confucius are supposed to be his sayings, as gathered together by his disciples.

"The will of Shang-ti is simply the order of nature and the moral law," says Johnson, or "Cosmical theism."

Horlicks Malted Milk.
"Its Effect Was Little Short of Miraculous."
DONGAN HILLS, S. I., April 22, 1891.

"DOT." TWO YEARS.

MALTED MILK CO., Racine, Wis.
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Last spring while teething she had a terrible attack of pneumonia. We feared the worst, but her vitality was such she bravely fought it through, and you see her thus to-day. I feel it a sacred duty to help you to present to the world your great discovery in children's food. It seems to me it has no rival. Make any use of this you please and refer to me in any way you like.
Sincerely,
THOS. DIXON, Jr.
Pastor of the Twenty-third Street Baptist Church, New York.
A Sample of Malted Milk will be sent free by mail upon request. MALTED MILK CO., Racine, Wis.

COMFORTINGS, A Book of Selections, by JUDSON FISHER, with full page half-tone portrait of the compiler. Such selections as these, short, tender and devout, voicing the profoundest emotions of the soul, are of permanent and increasing value. . . . We cordially commend them to any and all who are seeking help in the things of the spirit."—*From Rev. J. C. Learned's Preface.* Cloth, gilt top, uncut edges, 182 pages. $1.00 post paid. **CHARLES H. KERR & CO., Publishers,** 175 Dearborn St., Chicago

HE Missed his Opportunity! DON'T Miss Yours, Reader. The majority neglect their opportunities, and from that cause live in poverty and die in obscurity! Harrowing despair is the lot of many, as they look back on lost, forever lost, opportunity. **Life is passing! Reach** out. Be up and doing. Improve your opportunity, and secure prosperity, prominence, peace. It was said by a philosopher, that "the Goddess of Fortune offers a **golden** opportunity to each person at some period of life; embrace the chance, and she pours out her riches; fail to do so and she departs, *never* to return." How shall you find the **GOLDEN** opportunity? Investigate every chance that appears worthy, and of fair promise; that is what all successful men do. Here is an opportunity, such as is not often within the reach of laboring people. Improved, it will give, at least, a grand start in life. The **GOLDEN** opportunity for many is here. **Money** to be made rapidly and honorably by any industrious person of either sex. All ages. You can do the work and live at home, wherever you are. Even beginners are easily earning from **$5** to **$10** per day. You can do as well if you will work; not too hard, but industriously; and you can increase your income as you go on. You can give spare time only, or all your time to the work. Easy to learn. Capital not required. We start you. All is comparatively new and really wonderful. We instruct and show you how, **free.** Failure unknown among our workers. No room to explain here. Write and learn all **free,** by return mail. Unwise to delay. Address at once. **H. Hallett & Co., Box 1750, Portland, Maine.**

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The Faith That Makes Faithful.

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BY WILLIAM C. GANNETT:

BLESSED BE DRUDGERY.
I HAD A FRIEND.
A CUP OF COLD WATER.
WRESTLING AND BLESSING.

BY JENKIN LLOYD JONES:

FAITHFULNESS.
TENDERNESS.
THE SEAMLESS ROBE.
THE DIVINE BENEDICTION.

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The Sailing of King Olaf,

And Other Poems,

By ALICE WILLIAMS BROTHERTON.

Providence Telegram: There is no want of variety in these poems; in subject, treatment and meter a pleasing change is constantly made. There are some which satisfy us with a single reading, while others we re-read with pleasure, retaining a few in permanent friendship.

Boston Journal: Not only manifests freshness, versatility and considerable imaginative power, but more attention to form and a higher degree of restraint than ordinary.

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Pittsburg Press: A compact little book containing many warm, bright, wholesome thoughts tersely expressed.

Western Christian Advocate: Delicate imagery, a well trained fancy, and a rare taste.

PRELUDE.

What is your art, O poet?
Only to catch and to hold
In a poor, frail word-mould
A little of life;
That the soul to whom you show it
May say: "With truth it is rife,
This poem—I lived it of old."

Ah, the light wherein we read
Must be the light of the past,
Or your poem is nothing at best
But an empty rhyme,
And to summon back grief, what need
Of word of yours?—Through all time
It abides with us to the last.

Sing to us of joy then. Borrow
Of life its happiest hours,
Sing of love, and hope, of flowers,
Of laughter and smiles;
But not too oft of sorrow!—
The song that our grief beguiles
Is the best in this world of ours.

Woman's Journal: The dramatic element is strongly marked in these spirited and graceful poems. Whether it is the wild legend of the "Sailing of King Olaf," or the lively imitation of the song of birds, a malison, a saga, or a parable, there is in each an individuality which pleases and attracts.

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The Tower Hill Pleasure Company

Incorporated 1890

President, Hon. R. L. Joiner, Wyoming, Wis.

Secretary, Enos L. Jones, Hillside, Wis.

Treasurer, James L. Jones, Hillside, Wis.

From a photograph of Tower Hill from the Northwest.

To the Share-Holders and Friends of the Tower Hill Pleasure Co.:

According to a vote of the annual meeting of the share-holders held at Unity chapel, Hillside, Aug. 15th, 1890, the following Announcement, Financial Exhibit, List of members, and Statement of plans is issued.

The company is now in possession of 62 acres of land, enclosed and partially cleared. The western slope of the Hill is platted into 132 lots, 40x25 ft. About 100 of these have been assigned. But in the uncleared and unsurveyed portion of the tract there are sites commanding fine views, available for cottages, and for the hotel, hoped for.

The Hill was occupied last summer by some 30 different campers. One cottage has been erected, and seven tents were in use. Mr. and Mrs. I. G. Loomis had charge of the Dining Hall, and furnished plain but admirable fare, at the rate of $2.50 per week.

The audited report of the Treasurer from the beginning up to Sept. 12, 1891, is as follows:

RECEIPTS:		DISBURSEMENTS:	
Amount collected on sale of 123 shares	$575 63	Payment for land	$60 00
Rentals of grounds and Dining Hall	59 00	Right of way into lot	10 00
Special contribution toward Pavilion	5 00	Recording Deed, and Articles of Incorporation	4 00
		Filing Articles of Incorporation	10 00
		Surveying and Platting	15 00
		Building Dining Hall, Material, hauling, etc.	180 00
		Furnishing same, stove, dishes, linen, etc.	89 00
		Material for fencing, posts, wire, etc.	65 00
		Well and pump	20 00
		Labor for fencing and clearing	134 96
		Cash on hand	51 67
	$639 63		$639 63

ASSETS OF THE COMPANY.

Amount due on shares sold as above	$39 37	
Cash on hand as above	51 67	
For 16 shares subscribed since date of above report	80 00	
		$171 04

Thos. L. Jones, James Philips } *Auditing Committee.* James L. Jones, *Treasurer.*

THE FUTURE

of Tower Hill at its *minimum* will yield to a few city families, tired Teachers, Preachers, and other professional men and women, a quiet refuge from care, toil, and style, where, surrounded by beautiful scenery, they may enjoy simple country life, during the weeks of the vacation renewing. This future is secure. Plans for the building of several cottages for next summer are already maturing. At its *maximum* the Tower Hill Future will include a Pavilion, one end of which may be enclosed as a class-room or little chapel, and a simple Hotel with accommodations for such guests as may not enjoy, or are not yet prepared for, the life of cottagers and campers. This will make Tower Hill available for Summer Schools, Chautauqua Circles, Day and Sunday School Teachers' Institutes, and such other assemblies as are learning in these days to mingle rest and study, restoration of mind and the fertilization of the same, during the vacation weeks of midsummer.

The Western Unitarian Sunday School Society, under whose auspices a two-weeks' Summer Institute has been held, for the last two years, at the Hillside Chapel in the neighborhood, has no official relation to the Tower Hill Co., but it has demonstrated the uses to which such grounds might be put, and the need of at least one such a place in the west where representatives of all faiths and of no faith will be welcome.

HOW TO REALIZE

these plans is the question which the company propounds to its members and friends. The first thing required for the comfort of the cottagers is to secure a good supply of water. This can be done by utilizing the bore of the old shot-tower, or by sinking another through the rock and using a wind-mill to pump the water into a reservoir on the summit, about 200 feet above water line, from whence it can be readily distributed wherever needed. Well, pump, mill and reservoir can be secured at an estimate cost of from $400 to $500, and it is hoped that a sufficient number of shares may be placed between now and the first of January to realize this object. One hundred shares at $5 each will do it. For obvious reasons it is desirable that as many of these shares as possible shall be placed with present share-holders or their immediate friends. The prompt co-operation of the share-holders is asked, because, let it be remembered, and thoroughly advertised, that by vote of the share-holders

AFTER JANUARY 1, 1892, THE PRICE OF SHARES IS TO BE ADVANCED FROM $5.00 TO $25.00 EACH.

This was deemed but just, in view of improvements already made, and consequent advance in the value of the property.

Apply for shares to the Secretary, Enos L. Jones, Hillside, Wis., or to Mrs. E. T. Leonard, 175 Dearborn street, Chicago, Ill.

The Pavilion described above, it is estimated can be secured for $400 plus the local contribution of labor and material which could be secured. A movement was inaugurated by Mrs. Howard Pattee of Monmouth, Ill., to find forty people who would give $10 apiece towards the Pavilion Fund. The project has not been pushed thus far, but now that all are fairly at work again, is not this an easy and a

quick thing to do? Will those who are interested to see this done, please communicate and co-operate with the following Pavilion committee: Mrs. Howard Pattee, Monmouth, Ill., Hon. R. L. Joiner, Wyoming, Wis., Alvin Joiner, Polo, Ill., Dorr Johnson, Dixon, Wis., Mrs. W. D. S. Anderson, 157 Oakwood Bd., Chicago, Ill.

The Hotel can best be realized by the private enterprise of some hotel man, who for the sake of the good company and the good cause will be glad to co-operate with the Tower Hill Co., and be content with the small but sure returns at the outset, and the possibility of growth in the future. Failing this, some friendly capitalist can and must be found who will lend to the company, or to a syndicate organized for the purpose, the necessary $3000 to $5000 at moderate interest. Who will be such a friend? Who will help to find him? Any suggestions or communications concerning this matter should be sent to Jenkin Lloyd Jones, 3939 Langley avenue, Chicago, Ill.

EXPLAINS ITSELF.

The following By-Law was adopted at the last annual meeting:

"Each share-holder shall be entitled to select one lot for each share held by him, to be under his own personal control, subject to the general control of the company, so long as he shall occupy or improve the same. All buildings, fences, tents or other improvements, except plants and trees, shall be the property of the lessee, and he shall have the privilege of removing the same within one year after relinquishing the lot to the company. All persons who shall not improve or occupy a lot within the space of two years after selecting the same shall be held to have relinquished it."

The Trustees will see that the lots are cleared of underbrush, the corner posts set, and the leaves taken off twice a year at the rate of $1.00 per lot, if orders are sent to T. L. Jones, Hillside, Wis.

STOCKHOLDERS

TO NOVEMBER 1, WHICH INCLUDES BOTH PAID AND UNPAID SHARES.

William C. Gannett, Rochester, N. Y.
Mrs. Wm. C. Gannett, Rochester, N. Y.
Charlotte Katherine Gannett, Rochester, N. Y.
Juniata Stafford, Chicago, Ill.
Mary L. Lord, Chicago, Ill.
S. S. Hunting, Des Moines, Ia. (4 shares)
Jenkin Ll. Jones, Chicago, Ill.
Mrs. S. C. Ll. Jones, Chicago, Ill.
Mary Lloyd Jones, Chicago, Ill.
Richard Lloyd Jones, Chicago, Ill.
Myron Leonard, Chicago, Ill.
Mrs. E. T. Leonard, Chicago, Ill. (2 shares)
Elsa Leonard, Chicago, Ill.
Louise M. Dunning, Chicago, Ill.
Lloyd G. Wheeler, Chicago, Ill.
Mrs. A. C. McFaden, Quincy, Ill.
Rev. S. B. Loomis, Monmouth, Ill.
Mrs. Howard Pattee, Monmouth, Ill.
Mrs. J. Kobhler, Monmouth, Ill.
Mrs. Susan Webster, Monmouth, Ill.
Lena Wood, Monmouth, Ill.
John L. Jones, Hillside, Wis.
James L. Jones, Hillside, Wis.
Jane Ll. Jones, Hillside, Wis.
Ellen C. Ll. Jones, Hillside, Wis.
Hon. R. L. Joiner, Wyoming, Wis.
J. P. Smelker, Dodgeville, Wis.
Evan Davis, Spring Green, Wis.
Mrs. L. O. Sage, Wymore, Neb.
T. J. Clancy, Helena, Wis.
Mrs. T. J. Clancy, Helena, Wis.
W. O. Farmer, Lone Rock, Wis. (2 shares)
John D. Clarke, Chicgao, Ill.
Rachel Booth, Chicago, Ill.
Julia B. Smeeth, Chicago, Ill.
Mrs. W. D. S. Anderson, Chicago, Ill.
France Anderson, Chicago, Ill.
John C. des Granges, Chicago, Ill.
Mrs. H. J. Beckwith, Chicago, Ill.
Miss Rose Lewis, Chicago, Ill.
Chas. C. Warren, Hinsdale, Ill.
Mrs. J. G. Seidensticker, Chicago, Ill.
Mrs. Helen A. Heath, M. D., Chicago, Ill.
Miss Miriam Dreier, Chicago, Ill.
G. Wharton James, Chicago, Ill., (2 shares)
Mrs. R. H. Kelly, Chicago, Ill.
Miss Frances McChesney, Englewood, Ill.
Mrs. C. L. Robinson, Englewood, Ill.
Mrs. W. H. Robinson, Englewood, Ill.
Mrs. T. S. Temple, Chicago, Ill. (2 shares)
Mrs. Fidelia Kneeland, Chicago, Ill. (2 shares)
Mrs. C. D. Beale, Chicago, Ill.
Mrs. M. H. Lackersteen, Chicago, Ill. (2 shares)
John Wilkinson, Jr., Chicago, Ill.
Arthur Wilkinson, Chicago, Ill.
Frank Wilkinson, Chicago, Ill.
Mrs. Marion H. Perkins, Chicago, Ill.
Dwight H. Perkins, Chicago, Ill.
Mrs. Linda R. Myers, Jacksonville, Ill.
Mrs. F. C. Loomis, Hinsdale, Ill.
Kenyon Yale Taylor, Chicago, Ill.
Brown & Davis, Spring Green, Wis. (2 shares)
S. M. Harris, Spring Green, Wis. (2 shares)
Laura E. Jones, Hillside, Wis.
David Timothy, Barneveldt, Wis. (2 shares)
Bettinger, Zilg & Co., Spring Green, Wis.
F. Schoenman, Spring Green, Wis.
E. L. Jones, Hillside, Wis.
James Philip, Hillside, Wis.
Jennie A. Wilcox, Oak Park, Ill.
Mrs. Minnie S. Savage, Cooksville, Wis.
Althea A. Ogden, Chicago, Ill.
Robert S. Benneson, Quincy Ill. (2 shares)
Mrs. Phoebe M. Benneson, Quincy, Ill. (2 shares)
Flora H. Wood, Monroe, Wis.
J. K. P. Porter, Cooksville, Wis.
Frank N. Wilder, Morgan Park, Ill.
Geo. S. Stickney, Grand Haven, Mich.
Eva G. Wanzer, Chicago, Ill.
I. G. Loomis, Lone Rock, Wis.
Mrs. Royal H. Doud, Chicago, Ill.
Alvin Joiner, Polo, Ill. (3 shares)
T. L. Jones, Hillside, Wis.
T. E. Jones, Hillside, Wis.
John E. Morgan, Spring Green, Wis.
Elinor B. Jones, Hillside, Wis.
Goodwin Lowry, Pass Christian, Miss. (2 shares)
Robert Lloyd, Spring Green, Wis.
J. Richard Jones, Hillside, Wis.
E. J. Mabbitt, Spring Green, Wis.
Leonard Mabbitt, Spring Green, Wis.
C. L. Halacker, Spring Green, Wis.
D. M. Jones, Spring Green, Wis.
Fred Post, Spring Green, Wis.
Geo. S. Harrison, Spring Green, Wis.
Emma B. Wait, Hillside, Wis.
James E. Barnard, Spring Green, Wis.
Mrs. Sadie Evans, Dodgeville, Wis.
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J. K. Carswell, Lone Rock, Wis.
Geo. A. Carswell, Lone Rock, Wis.
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Sarah V. Sackett, Meadville, Pa.
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Grace S. Garrison, Lone Rock, Wis.
Miss Helen M. Jones, Hillside, Wis.
Rev. J. C. Learned, St. Louis, Mo. (2 shares)
John H. Saxton, Helena, Wis.
Arthur Ochsner, Dixon, Wis.
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Mattie T. Welch, Chicago, Ill.
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Rev. H. Tambs Lyche, Warwick, Mass.
Mrs. Mary Lyche, Warwick, Mass.
Walter B. Kelby, Chicago, Ill.
Mrs. W. Kelby, Chicago, Ill.
Mrs. C. R. Clements, Chicago, Ill.

View from West-hope Cottage. Home for dinner, from the Institute.

SHARES, UNTIL JANUARY 1, 1892, $5.00...AFTER THAT DATE, $25.00

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Tower Hill Pleasure Co.

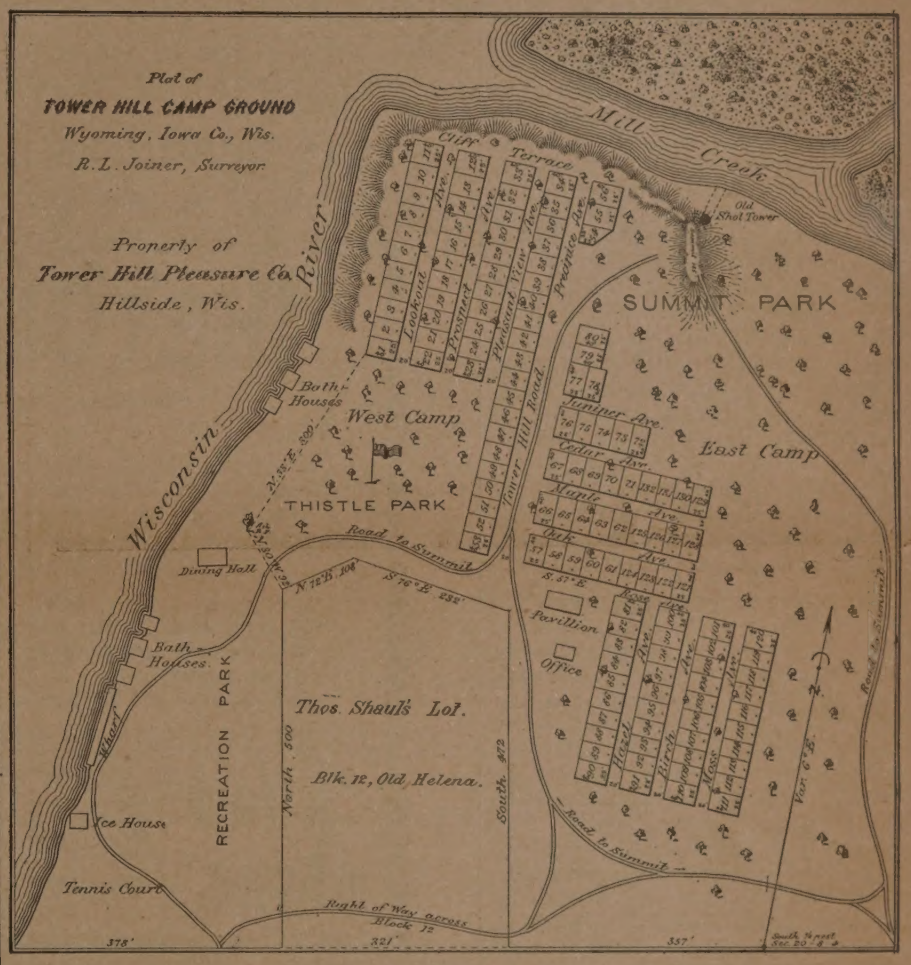
Please enroll my name for.....shares in above Company.

Name.....

Address.....

FIND MONEY ENCLOSED
WILL SEND MONEY LATER } *Please indicate which.*

Fill out and send this blank to the Secretary, ENOS L. JONES, Hillside, Wis., or to Mrs. E. T. LEONARD, 175 Dearborn street, Chicago.



"The Things Most Commonly Believed To-Day Among Us."

The following Resolution and Declaration are part of a statement concerning Fellowship and Faith, adopted at the annual meeting of the WESTERN UNITARIAN CONFERENCE, May 19, 1887, by a vote of 59 to 13 of the delegates present. The whole statement is published at UNITY OFFICE, as "Unity Short Tract, No. 17." 100 copies for 30 cents.

Resolved, That while the Western Unitarian Conference has neither the wish nor the right to bind a single member by declarations concerning fellowship or doctrine, it yet thinks some practical good may be done by setting forth in simple words the things most commonly believed to-day among us,—the statement being always open to re-statement, and to be regarded only as the thought of the majority.

Therefore, speaking in the spirit and understanding above set forth, we, delegates of the Western Unitarian Churches in Conference assembled at Chicago, May 19, 1887, declare our fellowship to be conditioned on no doctrinal tests, and welcome all who wish to join us to help establish truth and righteousness and love in the world.

And, inasmuch as many people wish to know what Unitarianism commonly stands for, speaking always in the spirit above set forth we make the following statement of our present faiths:—

We believe that to love the good and live the good is the supreme thing in religion:

We hold reason and conscience to be final authorities in matters of religious belief:

We honor the Bible and all inspiring scripture, old or new:

We revere Jesus and all holy souls that have taught men truth and righteousness and love, as prophets of religion:

We believe in the growing nobility of Man:

We trust the unfolding Universe as beautiful, beneficent, unchanging Order; to know this Order is truth; to obey it is right, and liberty and tronger life:

We believe that good and evil inevitably carry their own recompense, no good thing being failure and no evil thing success; that heaven and hell are states of being; that no evil can befall the good man in either life or death; that all things work together for the victory of Good:

We believe that *we* ought to join hands and work to *make* the good things better and the worst good, counting nothing good for self that is not good for all:

We believe that this self-forgetting, loyal life awakes in man the sense of union, here and now, with things eternal—the sense of deathlessness; and this sense is to us an earnest of a life to come:

We worship One-in-All,—that Life whence suns and stars derive their orbits and the soul of man its Ought,—that Light which lighteth every man that cometh into the world, giving us power to become the sons of God,—that Love with whom our souls commune. This One we name—the Eternal God, our Father.

Publisher's Notes.

To my Friends the Readers of Unity:—

I publish this week a new book in the subject matter of which I have a personal interest, and to which I wish to invite the attention of all UNITY'S readers who are interested in political problems. The book is entitled "The Coming Climax," and is by Lester C. Hubbard, who for five years past has been editor of the *Farmer's Voice*, a prominent reform paper published in this city.

Mr. Hubbard dedicates his book to the Great Middle Class of America, and his argument is throughout addressed to the middle class, rather than to those who themselves feel the pressure of evil social conditions. To the middle class he appeals to save the nation from an otherwise inevitable destruction, by casting their strength on the side of the producers in the contest with the plutocracy, thus massing an array of strength on the side of justice that will make resistance futile and will avert bloodshed.

In his first chapter he shows "The Lesson of the Great Rebellion" as applied to the problems now to be faced, then he recapitulates the various signs of danger to the Republic from forces widely separated and diverse in their character. He describes the present discouraging apathy of the mass of the middle class and the growing enthusiastic patriotism of the farmers and workingmen. He proves with undeniable facts and relentless logic the existence of a terrible and a growing hatred between the workers and the plutocrats, that must culminate in a fearful disaster unless wise measures of reform are taken. He shows finally how futile will be the attempt of the ruling class to suppress an outbreak if the united workers, already groaning under a sense of injustice, are once goaded to desperation and compelled to fight for their liberties.

And in his final chapter, "The Task that Implores Us," he outlines the remedies that will save the country from danger and give us once more a government by the people.

Mr. Hubbard is my personal friend. I have known him for a number of years; have discussed with him at leisure nearly every important subject treated in this book, and while I do not agree with every incidental statement that he has made, still I have no hesitation in vouching for the absolute sincerity, temperateness and conscientiousness with which he has collected his facts and drawn his main conclusions. I am aware that the book contains many statements which will seem at first sight startling, but I do not think that he has written a line which has not been carefully weighed, nor a line which is not worthy of careful consideration on the part of all who concern themselves over the safety of the Republic.

I have more than an ordinary financial interest in the publication of this book. It seems to me to embody ideas that are of vital importance to the welfare of the masses of the people in this country, and if what little influence I have can be used in bringing it to the speedy attention of those who are able to give powerful help to the reforms outlined, I shall be deeply gratified.

It is but fair to say that in what I say of this book, I speak for myself alone and not for the editors of this paper, who have not yet had an opportunity to review the book.

"The Coming Climax" contains 480 pages and is mailed to any address for 50c. in paper, or $1.50 in cloth.

C. H. K.

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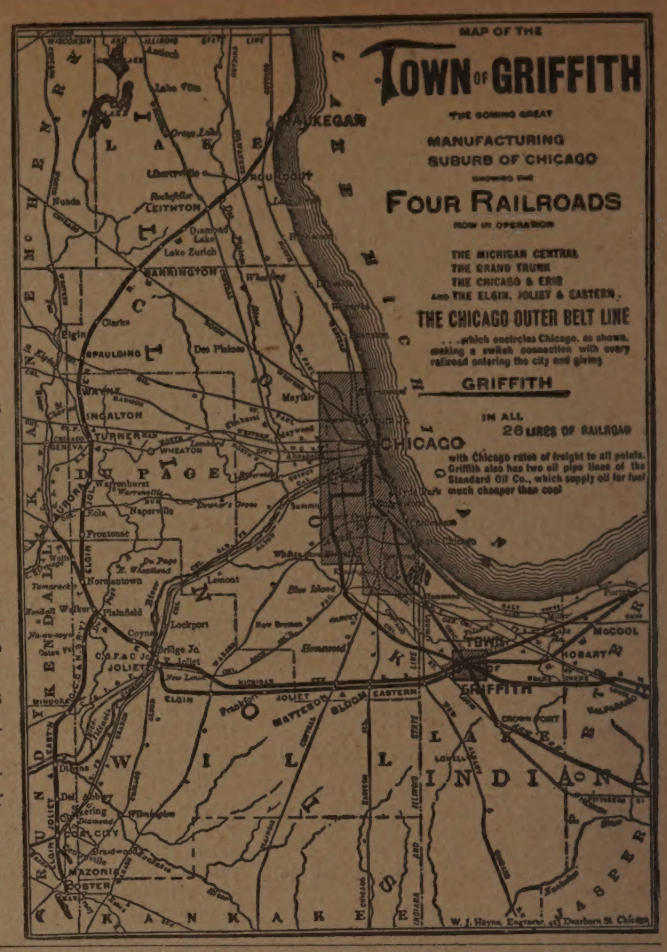

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